

/147 cont. /

- 223 noose is released when the animal takes the bait, and at the same time the gallows springs back and pulls the animal up in the air by its neck. Concerning the material used to make the noose, see page 41. The arrowheads of the Auin are generally
411 poisoned. I have also found arrows which had only a single unpoisoned bone point. These are used for sport, perhaps also for killing small birds.

- 278 Manufacture of the arrow poison. Burkea africana (firewood of the Bushmen) is inhabited during the rainy season by a beetle (or a species of termite?) which toward the end of the rainy season pupates in the soil under the tree. The larvae are dug up, killed, dried in the sun, and rubbed between stones.

Roots of the thorny tschamma (Cucumis heptactylus Naud.) are laid on red-hot coals, taken out warm, and the bitter sap pressed out. This sap is mixed with the poisonous paste, and the resulting dirty, reddish-brown preparation represents the finished arrow poison. The poison is applied to the arrow point in a layer several millimeters thick and dries there.

- 278 The Bushmen greatly fear their own arrow poison and always
411 carry the poisoned point hidden in the shaft. The poisoned end is exposed only just before it is to be used. The layer of poison on the iron points, which because of their width cannot be concealed in the arrow shaft, is always wrapped with bast which is not taken off until the arrow is to be used. All Auin can make arrow poison and readily demonstrate the process.

- 224 The decorative scars described on page 16 are to be regarded
304 as hunting trophies.

- 521 The hunters supposedly tell exaggerated tales. Quarrels on
578 these occasions sometimes end in bloodshed.

- [231] The only domestic animal is the dog.

- 757 The Bushman doctor is supposed to let blood for healing purposes. For instance, in the case of a man who could not run well, bloody incisions were made in his upper thigh. On the other hand, I do not know whether this procedure can be described as "bloodletting." Scars from such incisions were shown to me several times.

- 413 The surgical instrument is a little sharpened piece of iron.

[43 cont.]

423 "The graves of the ancestors are within the kin group's terri-
614 tory. They are marked by the large piles of stone placed on them.
769 The ancestors are regarded as the guardians of the kin group's
territory. Hence, departure from the territory must be announced
by the chief or an elder at the ancestral grave without special
ceremonies; similarly, an announcement must be made there
when the kin group again moves into the territory."

423 The property of the kin group, aside from its territory, in-
614 cludes the veldkost, the game, and, above all, the watering
place.

13. Illnesses and Treatment

826 The anatomical knowledge of the Bushmen is quite ex-
tensive as a result of their way of life as hunters.

[761] The heart is regarded as the seat of life, and the breath
has some connection with the heart. Their surgical knowledge is
752 confined to the extraction of thorns by means of an awl-like in-
757 strument and to the relatively effective bandaging of hand and leg
278 fractures. Their supply of medicines, on the other hand, is very
limited. In what follows, I shall list the common illnesses and
their treatment.

Eye Inflammation

752 Both dry and exudative eye inflammations, caused by sand
and irritating grass seeds, are extremely widespread, and blear
eyes are the rule among older people. These diseases, however,
are not nearly as grave among the !Kung living in the forest as,
say, among the Bushmen of the western Kalahari or among those
[826] of Naukluft. Among the latter, blear eyes are even regarded as
signs of beauty in young girls. Ordinary eye inflammations that
pass in a short period of time mean nothing. They are treated by
[753] rubbing with fat. If the ailment lasts for a longer period of time,
then //Gauab [Fig. 16 appears here] certainly had something to
do with it; the doctor is called in and, after some treatment,
[755] produces a "little black medicine" from the eye.

[43 cont.]

732

Blindness in one eye is very common as the result of wounds inflicted by thorns. Among very old people I have also found blindness as the result of cataract. Here and there one also finds

(648) Bushmen who in olden times had been captured by the Herero, who shot out their eyes with grass seed.

Ear Ailments

● 757

They are relatively rare. For an ordinary earache, leaves are stuffed into the ear "so that it will stay warm." The aching ear is likewise held over the fire, in which some medicine has been placed. If pus comes out of the ear, the ache stops and all

[413]



Fig. 16. Scratching Instrument. Iron leaf fastened to a little stick with resin and leather strips. (Museum of Ethnology, Hamburg; actual size [as shown in original text].)

(753) [44] is well. If //Gauab has put something in it, however, the pains become so strong that one can no longer sleep or hear. In

(755) such cases one must call an especially powerful doctor, who draws out the spirits of sickness; otherwise the patient will die.

[44 cont.]

Toothache

- 142 I rarely saw irregularities in the position of the teeth, and
 [515] never protruding or receding teeth. The only care given the
 teeth is the use of iron arrow points for toothpicks. The teeth are
 usually yellow, covered with dense layers of tartar, and because
 of the sand content of the vegetable diet, are quickly worn down
 164 by chewing. Caries are extraordinarily common, but infections
 also occur through the exposure of the root canal as the teeth are
 753 worn down. If a person has a severe toothache, //Gauab has stuck
 a needle into it, and the doctor must be called to get it out. If
 there is no general discomfort, however, then no dsao are there.
 ● 757 A little piece of wood is sharpened to a point at one end, held
 with the point against the root of the tooth, and then the tooth
 is knocked out with a stone. This instrument is called "oie."
 147 Small children suffer considerable pain when they teethe; some-
 753 times dsao (spirits of sickness) are also at work in this case. [Fig.
 17 appears here.]

Sore Throat

- 753 A sore throat means that //Gauab has made a cord and is
 755 drawing it tight around the patient's neck. The doctor must re-
 move the cord from the patient; it is about 30 centimeters long
 and is like the trap cord (//kao); everyone can see it after the
 treatment.

Colds (X'6a)

- 164 Grippe takes many victims among the Bushmen every year,
 513 especially among those who are already tuberculous. In winter,
 colds are extraordinarily frequent, since the people lie almost
 naked around the fires. In the forest they are fairly well protected
 against the wind, but on the open plain the wind changes its di-
 rection at night while they are asleep, so that they not only catch
 cold but often receive severe burns around the stomach -- although
 this applies only to the men; the women sleep at a greater distance
 FROM THE FIRE.

[44 cont.]

from the fire. As a cure for coughing and hoarseness, they chew the fibers of a sisal-like plant, which are twisted to make the trap cord. The plant is called kūi. It must be brought fresh from the forest. For chest pains, in recent times they have started drinking warm water to which much cooking salt is added.



Circulatory Diseases

As among the Central African Pygmies, we find strong sinuosity of the arteria temporalis even among more youthful individuals. The heart quickly wears itself out as a result of the exhausting way of life and the great amount of running. The people try to increase its capabilities in every way possible. In order to stop the pounding of the heart and to run longer, they take the leaves of a tree with red fruit (in-gui). These leaves are chewed and swallowed. If this does no good, they chew the root of the Na tree. If a person has a heart pain so that he cannot run, he takes roots of the Dormakar bush (!gu) and of the Hell bush (!gai !dsao), boils them both, and drinks the decoction. In case of angina pectoris, the skin of a boa constrictor is placed around the chest.

[413] Fig. 17. !Kung Instrument for Knocking Out Teeth; actual size [as shown in original text].

Gastrointestinal Disorders

- 753 It is interesting to note that the doctrine of the importance
 [171] of the liver and gall bladder in the origin of disease, which we
 find among all primitive and civilized peoples up to the humoral
 medicine of the previous century, is already present among the
 Bushmen. When the gall bladder is full, one becomes sick and
 [755] vomits gall. Then the region of the liver is massaged, just as is
 [164] done in the case of liver pains. Enlargement of the liver as the
 result of chronic malaria is common. The moon, which dies
 [821] every month, also has gall sickness, and moonlight is the juice
 of the gall bladder vomited by it. Moonlight and gall are known
 [164] by the same word (goo). Spleen tumor is especially common
 among children. They have no medicine against splenalgia.
 ● 757 They have no medicine for inducing vomiting. It is induced by
 278 putting the finger or a feather into the mouth. To stop vomiting,
 one chews little twigs of the goro tree. The bitter wood of the
 liana (X'áá-X'áñ) is chewed for stomach-ache. In case of con-
 [753] stipation the doctor must practice magic, for it is assumed that
 [755] the dsao have tied the stool in the intestine, and the doctor must
 loosen and extract the cord, just as in the case of an inflammation
 of the throat. The patient may not eat anything and drink very
 little. In case of diarrhea, even the bleeding kind, the same
 medicine is taken as in the case of stomach-aches. Intestinal
 147 worms are unknown. We already know from earlier reports that the
 262 gastrointestinal tract of the Bushman can take all kinds of things
 that we cannot take. As the result of habituation from early child-
 hood on, he can digest meat that has gone bad and the like, without
 any trouble (1). After a long period of hunger, he can consume

1. I myself witnessed a drastic example of this.
 I had brought a side of bacon from Swakopmund,
 which supposedly had been preserved for all
 eternity according to a special process. When I
 brought it out, it had a hideous smell, and in
 order to prevent the Bushmen from taking it and
 getting sick, I had it hung high on a tree. The

[45 cont.]

164
 [753] Dr. Kasi. The people died. Very evil dsao were involved. The
 [192] terminology for the description of the external genitalia is by no
 [302] means as rich as among the Bantu. The women's pubic hair is
 [593] usually plucked out by their husbands. Hence, it is called virgin
 842 hair. The connection [46] between cohabitation and pregnancy
 [757] is known. Impotence and sterility occur; there is no medicine
 [278] for them. When menstruation fails to occur, nothing special is
 841 done. The menstruating woman may only eat with her husband
 [757] and may not go around tasting food. A warm stone is placed on
 853 the stomach for menstrual pains. Children are nursed at least
 [526] until the birth of the next child. The nipples are distinguished
 164 by a leathery firmness. Nevertheless, mastitis does occur.

The contention that venereal diseases are very widespread is incorrect; as such they are even unknown to the Bushmen. In isolated cases I have met Bushmen on the farms with vestigial gonorrhea. Syphilis is very rare among the wild Bushman.

Skin Diseases

The wild Bushman scarcely knows anything about skin care.

[515] Since there is a lack of both water and fat, the skin, which as a rule feels silky, soft, warm, and dry, becomes cracked, and infections easily occur. A chronic eczema (gari), evidently caused by a fungus, is very widespread. To combat it, they use the milky
 [278] sap of a plant called timba.
 [757]

Hair Diseases

A nonmalignant hair disease that is very widespread among all the Bantu, causing the hair to fall out in roughly circular spots, is also found among the Bushmen. In addition, as among the Bushmen of Naukluft, the so-called "porcelain head" occurs, a disease that destroys the entire hair base, and the head gleams
 [145] like porcelain. The hair becomes gray relatively early. Loss of hair is rare; it usually occurs in the form of baldness characteristic of schizothymia. The rounded fingernails are worn fairly long; the toenails are often fissured.

[46 cont.]

Infectious Diseases

164 The Bushmen are plagued by the two most dangerous chronic infectious diseases, tuberculosis and malaria. Leprosy is absent.

● [757] Malaria appears every year during the rainy season. Bisob roots are then thrown in the fire, and the smoke is inhaled. Small [278] children more commonly die of it. I did not see any cases of black water fever or malarial cachexia.

[165] Tuberculosis is the common cause of death among the Bushmen. I saw bone tuberculosis and swellings of the glands, as well as advanced cases of lung and throat tuberculosis. The poor people are helpless, and the frequent colds further the process in a dangerous fashion. As nomads living in small groups, they are generally spared the epidemics of the Whites and Blacks. Once an epidemic has made its appearance among them, however, they die in great numbers. It is interesting to note that the Bushmen are aware that contagious diseases exist. As such, however, they only know the above-mentioned skin disease (gari).

753 The other infectious general diseases are explained as an attack by many spirits of sickness upon the horde.

Assistance at Birth

844 When a young woman anticipates her first confinement, she remains near the huts because she is afraid. The older women cheer her up, and then a resting place is made of dried grass. The woman gives birth in a squatting position. In case of difficulties [845] during delivery, the lower part of the body is massaged. Medicine or manual assistance to expedite the delivery is not given. The umbilical cord is cut off with a quartz knife and buried.

[47]

Wounds and Injuries

752 The most dangerous injury a Bushman can receive is through a poisoned arrow. The poisoned arrow is cut out, a piece of wood is held in the fire until it glows, and then it is used to

[50 cont.]

756 than the smaller spirits. Their treatment is correspondingly suc-
776 cessful or unsuccessful. In other words, the doctors are vindicated
in any case.

755 The treatment of illness thus follows two parallel paths:
● 757 one with natural means (medicines and the like), directed at the
local symptoms of the ailment; and one with supernatural means,
directed at the dsao that cause the feeling of sickness.

During the doctors' test the following song is sung:



Fig. 20. Bushman Revolver of the !Kung (Foxhof; actual size
[as shown in original text]).

e hehehe na ti //kau /goa dsao

During the treatment itself the following text is sung:

/o ma ga //goa *am /nai tha

He has no medicine yet, he must be
thrown with the medicine.

Von Zastrow and Vedder (1) have the following to report

1. Die Buschmänner, p. 424.

AVIN
MARON
#0677

[74 cont.]

one time as a man and at another time as a woman.

7. Medicine

757 The curing practices of the Nogau Bushmen are very primitive. They have nothing for snakebite and nothing for arrow poison.

758 Eland fat is a universal medicine. For the common eye inflammations this fat is smeared into the eye; for headaches warm eland fat is dripped into the ear; for a cold the nostrils and nose are smeared with eland fat.

753 Sickness comes either from the evil head Gauab or from sorcerers. The ailment is caused by a little Gauab who has settled in the body. The more gravely ill a person is, the more Gauana have entered into him. The doctors are able to draw out these spirits of sickness; they do it in a fashion analogous to that practiced by the !Kung. There are also female doctors.

753 The spirits of sickness are regarded here as much more material than among the !Kung; such a Gauab looks like a human being, but he may also appear as a lion, a wildebeest, or a snake. Once the Gauab has been drawn out of the body, it runs away and speaks to no one.

756 The sorcerers in particular like to transform themselves into lions. Among the Bushmen farther north [75] it is supposedly the case that when they see a wildebeest in the bush, for example, it is not a wildebeest at all, but a Gauab. The doctors receive their power from the highest Gauab (/gaua //gaicha). He is the one who appears in the wind spouts. As among the Bantu, the doctors must go to school for several years with older colleagues. They are not only able to cure, but also to practice magic in the bad sense, in that they induce /Gaua //gaicha to make ill anyone whom they want to harm.

"Whoever wants to become a sorcerer must go to school with another witch doctor. When someone is struck by lightning, it is said that Gauab struck him down with his knife. Some then become great doctors and often speak with Gauab. Gauab also comes as a wind spout."

/246 cont. /

304 3. The third and most curious is a manner of tattooing which I should like to designate as the antelope tattoo, a kind of inoculation that I have seen in no other native African tribe. This type of tattoo is used only by males and consists of the following:
[827] Through parallel incisions little pieces of antelope flesh, especially gemsbok flesh, are placed under the skin of male children, with the idea that the child thus inoculated will have the speed of the antelopes in running. The incisions are most commonly made on the buttocks, but they are also to be found on the chest, abdomen, and back.

●757 One also commonly finds scars all over the body from blood-letting incisions "to draw off" illnesses.

142 Viewed from above, the head shows no peculiarities, although dolichocephaly does not seem to me to be as marked among the Bushmen as it is among the Bantu Negroes. The protuberance at the back of the head is so little developed that it can scarcely be felt on most individuals.

The profile view of the face permits one to recognize a clear alveolar prognathy. In the case of most individuals the upper lip in the profile view extends beyond the tip of the nose. The edge of hair around the fairly straight forehead runs in an even curve from one ear to the other.

The bones of the eyebrow arches protrude sharply, while the forehead bulge is only slightly developed.

The cheekbones with the widely-projecting zygomatic arches form prominences jutting out sharply in the temporal and cheek region.

142 Most Bushmen show a striking prominence of the parotid gland region, which in the case of some individuals swells out so that it is actually hemispherical. I was unable to determine whether the swelling is caused more by hypertrophy of the parotid gland or by a particularly strong development of the chewing musculature. This swelling of the parotid gland region is, I believe, not a racial peculiarity of the Bushmen, but rather a consequence of their way of life which necessitates a root diet requiring very heavy use of the chewing apparatus. At any rate, I observed the same peculiarity among the Herero, who for a long time were dependent upon veld food.

147

old woman who assisted at the confinement. Boys take the ⁵⁵³ surname of the mother and girls that of the father. Thus *|Uirob Geirob |Geibeb* married a woman *|Kao-tamas Gamanis |Harus* and begot two sons, namely *||Otoab ‡Gonab |Garub* and *Gogob Gomob |Garub*, and one daughter *Hoaras |Geibes*. Not uncommonly, in the case of boys only, the father's surname with the suffix *mab*, meaning son of, is added to the surname. Hence the names of *||Otoab* become *||Otoab ‡Gonab |Garub |Geibemab*. This practice offers a means of identifying relationship and is used for this purpose. A person is as a rule called by the first name only. Nick-⁵⁵¹ names are common and are given to children when quite young. They are usually directed towards some physical peculiarity, for example, *Eibarab*, the lad with the long face and *Amgoseb*, the one with the pointed lips. They are often retained throughout life.

The communities which have not been in contact with ¹⁶⁴ civilization are remarkably free from infectious, contagious and other diseases. Except during heavy rainy seasons when malaria becomes unduly prevalent the incidence of disease is very small among them. Sickness is in most instances ⁷⁵³ attributed to the non-observance of customary practices on the part of the affected person, to magical influences exercised by other persons or, when unduly prevalent, to something going wrong with the perpetual fire. Treatment is adminis-⁷⁵⁷ tered by relatives and friends or in cases of acute or prolonged illness by an elder or doctor who is well versed in magical practice. Herbs of various descriptions are employed both internally and externally through incisions in the skin. Inunction with medicated ointments is also extensively resorted to. Surgical procedures are limited to incisions into the skin. Burial of the dead is carried out almost universally at present. ⁷⁶⁴ Among the more primitive groups, however, the corpse is left ⁷⁶⁴ in the hut which is simply pressed down so as to cover it. After a death has taken place the camp is deserted and not ⁷⁶⁸ occupied again. Old people who are no longer able to help ⁸⁸⁸ themselves are left in the werft with a supply of food and water. The rest of the group then move off and do not return to it again.

DANCES AND GAMES.

Dancing and games of various kinds enter very largely into ⁵³⁵ the lives of the Bushmen. Of these the dance takes the first place among their social recreations. Some of the dances such as the *tsei*, *hāgi-ho*, and *ge-'ni* among the *‡Ao-||ēin* and *Aikwe* and the *|hawa-‡nab* among the *Hei-||om* would appear to be of a religious nature, being danced only on ceremonial occasions, for example, during the initiation ceremonies. On the other hand dancing is often indulged in at night for pure pleasure, especially in times of plenty. The

431 well as great loads of melons, all of which we offered again
442 and again to carry for them, but because, they said, they
might want to stop for the night or just refresh themselves
along the way, they would not part with their bundles.

The place we went to was called Ai a ha'o; it was the pan
where we had seen the lion. It took us almost all day to
drive there, and shortly after we arrived Dasina and Kutera
joined us, having traveled almost as fast as we. Those two old
women must have walked at four or five miles an hour all
the way, over veld so rough that the trucks couldn't go much
faster.

342 Before dark, the Bushman women had built a werf, a clear-
361 ing of grass for each family with a shallow pit to sleep in and
a place for the fire, all four clearings under the branches of a
353 single tree which would give them shade in the daytime. On
the branches each person hung whatever there was to hang,
quivers, skin bags, or aprons, and these things swung in the
cold wind. The women gathered firewood and lit their fires,
757 and Dasina asked Twikwe to stand on her stomach because
562 she was tired from her long walk and wanted a massage. Be-
fore they went to sleep the men and the three young boys
574 walked to our camp, about fifty feet away, to say good-night,
577 but the women stayed at home because at night all Bushmen
women stay at home. A woman does not even leave her fire
to go to her neighbor's fire three feet away because people will
say that she doesn't like to stay home; she speaks loudly to
[181] her neighbor instead. Bushmen are a rather conservative peo-
ple, and they are very moral in that they keep their own rules.

574 The smoke in the west that Gai had seen when he roasted
the tortoise intrigued him very much. Again and again he
said that it was people's smoke, and one morning he said he
wanted to go over to it, to look for the man who was Wita-

224 Toma's son rubbed his head with his tough little fingers to
 857 make up his mind. Finally he left his friends and climbed on
 866 the truck. Home was too far to walk to, he said, and he was
 going to forfeit. As we drove away, his friends ran after us,
 shouting that they would bring him his share if they were
 able.

151 We reached Nama Pan late in the afternoon. Toma and
 152 Gao Feet cleared a werf for Short Kwi, and when he was
 757 settled comfortably with his back against a tree and with
 soft grass and blankets arranged all around him he said softly,
 just to himself and anyone else who might be listening, that
 during the night his leg had fallen off. After he said this he
 began to cry, and Gao Feet slowly crouched beside him, un-
 wound the blanket slowly, and untied the bark, then gently
 lifted the knee away from the calf, which remained on the
 ground, just like the leg of a mummy. When the calf had
 fallen off, Short Kwi had pushed the two pieces back together
 again. Short Kwi was crying and biting his hand and his wife
 was crying, and Toma and Gao Feet stood beside him for a
 minute looking, the expression on their faces as dark as night.
 766 Then they picked up the leg and carried it away to the veld,
 where they buried it in a hole, exactly as if it were a person,
 they were so sad.

152 Later, when we had dressed the stump, Toma and Gao
 Feet came back to sit with Short Kwi and talk with him. Gao
 Feet told about a Bantu man he had seen far in the north who
 had been injured in a mine accident and had been fitted with
 a false foot. Short Kwi could have one too, Gao said; but
 Toma said, almost too depressed to speak: "What does it
 matter? He is a cripple now."

521 Then the men went away and left Short Kwi to rest, and
 758 during the evening the children and young people were talk-

/KUNG BUSHMAN RELIGIOUS BELIEFS

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and the water-holes. He made the moon and the stars, all at the same time. Then he made the wind. He is the creator of all these things and he commands their movements. 776 773

He created the things that grow from the ground and he created animals and painted their stripes and markings on them and gave them their names. Then he created human beings. He created animals as animals and human beings as human beings. He commanded them to breathe. Without breath they would not live. 'First was woman and then man. The man asked the woman to give him fire. She did. The woman got some veldkos and was eating it. Then the man married the woman. This was one man's cryptic account of the creation. Something about the creation of fire seems to have been left out. ≠Gao/na named the first woman Khwova for his wife and he named the first man ≠Gao for himself.

From the beginning he created men and women to be mortal. He turns the spirits of the dead into //gawasi and commands them to live in the sky with him and be his servants. He orders them to go down to earth, to mortals, to carry sickness or death to them, or he may order them to carry good fortune.

≠Gao/na has a medicine with which he can renew himself at any time. He also renews all the beings who live in the sky with him. They get old and he renews them. [B11] They do not die. But he has not given human beings that medicine and the /Kung said, 'We cannot make it.' (They pointed out that in this quality the medicine is like water. They cannot create water. 'We know how to dig and make the holes but we cannot create the water,' they said.)

≠Gao/na gave arrows and bows and assegais to human beings and he gave digging-sticks. He gave people the knowledge to make all the things which they now make and taught them to do all they know how to do. 'If he did not want us to know he [B11] would not have taught us.' He commanded human beings to dig for food with their sticks and to hunt with their weapons. From the beginning they did these things.

≠Gao/na created all the medicines. (The /Kung word for both material substances [57] used as medicines and magic or spiritual medicine is *n/nun*.) He created the medicine which is in the medicine songs to cure the people and he created all the other medicines. He put medicine power in the medicine men (*n/nun kxan* is medicine man, owner of medicine), and he calls that power *gaxa*, the same respect word which people may use for him when they fear to say his name.

≠Gao/na commanded men and women to marry and live together and have children. He controls the actions of people. If they do good deeds or bad deeds it [57] has been under his control. He arranges all things.

Several times in our talks I asked if the great creator controlled the lives of Bushmen only, or if he controlled all the people on earth. It was not surprising that the /Kung's thinking on this point was vague and contradictory. Some said, 'He is over all people. He can kill anybody.' (They had said this same thing about *Ka*.) Others claimed that ≠Gao/na and //Gawu as well were 'only for Bushmen'. White people and black people, they said, have their own gods. 776

≠Gao/na's Appearance and Dwelling Place

The /Gikwe Bushmen in the Bechuanaland Protectorate visualize the protagonist of their old tales, *Pisiboro*, as being of supernatural size. In the tortures of his death

KNOWLEDGE OF DISEASE

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Treatment

is administered by relatives or friends, or in cases of acute and prolonged illness by a magician well versed in medical practices, who is paid for his services. In cases of the latter kind a very common method employed is massage, leading up to the extraction of foreign bodies ("disease-poisons", "spirits of disease", etc.) believed to have been introduced into the patient and thus causing his illness. When the "doctor" feels that the foreign body has been brought near enough to the surface by his treatment, he sucks the part affected and then, with a retching sound, triumphantly spits out the object he is supposed to have sucked from the patient's body. Stones, pieces of bark, small bones, etc., are thus extracted from the affected part of the patient, who in consequence is cured! Lebzelter records also that, while the "doctor" is busy performing this cure, the relatives and friends standing round pray to the "supreme being" to make the patient well again; and, as we have seen, the use of prayers in case of severe illness is mentioned by several other writers as well.¹ [755] [782]

More practical forms of treatment are also found, however.² Herbs and roots of various kinds are extensively employed as medicines. Sometimes they are burned to ashes which are then rubbed into small cuts made in the patient's body, sometimes they are boiled and given as a decoction. How far they actually do have curative effects is difficult to say, as no special study appears to have been made of their pharmacological properties, nor, save in a few instances, have they even been identified. But Dornan mentions that "for blackwater they use a plant called qilika (*Anacoampseros rhodesica*) by the Matabele; dysentery *Monsonia ovata*, and *Euclea lanceolata*; for various other diseases, *Cannabis sativa*, *Solanum nigrum*, *Lippia asperifolia* (malaria), *Cratalaria burkeana*, *Pterocarpus angolensis*, *Datura stramonium*, *Indigofera senegalensis*, and *Bauhinia reticulata*".³ Burns, open sores, headaches, etc., are treated by rubbing medicated ointments on the part affected. Chapman describes another method of treatment undergone by himself. "Having a frightful headache from the heat of the sun, I resort to my usual Bushman remedy, at the expense of having my forehead ornamented with blisters dotted all over it the next morning. April [his Bushman guide] has a root [757] [278] [824]

¹ A good eyewitness account of this treatment is given by Schinz, *Deutsch-Südwest-Afrika*; [114] 340-1; cf. also D. F. Bleek, *Naron*, 29.

² "Religiösen Vorstellungen usw.", 411; cf. pp. 181 sq. above.

³ Nolte, "Krankheiten und Heilmittel der Nama und Buschmänner," *D. Kol-Ztg.*, 1886, p. 639 sq.; Chapman, *Travels in S. Africa*, I, 119, 282-3; II, 74, 182; Kaufmann, loc. cit.; Dornan, loc. cit.; Vedder, "Grammatik der Kǀǀ-Buschmannsprache," 8-9; Fourie, loc. cit.

⁴ Op. cit., 142.